

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI.

JACKSON, MISSISSIPPI, JUNE 19, 1913

NEW SERIES, VOL. XV., NO. 25

SOME OF THE WORKERS WHO WILL BE AT THE SOUTH
MISSISSIPPI BAPTIST ENCAMPMENT, JUNE 22nd to 29th



ARCH C. CREE
Home Missions



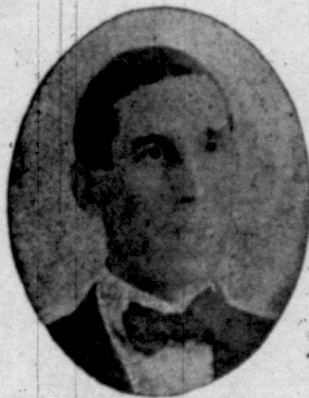
LANDRUM LEAVELL
Sunday School Work



ARTHUR FLAKE
B. Y. P. U. Work



GEORGE H. CRUTCHER
Missions



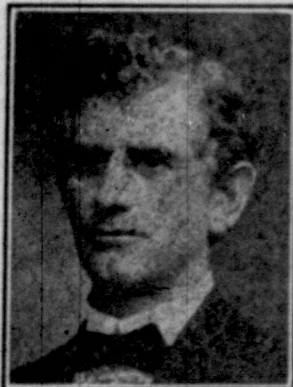
REV. ZENO WALL
Bible Study



MISS MARGARET M. LACKEY
W. M. U. Work



PROF. J. E. REYNOLDS
Director of Music



J. T. HENDERSON
Laymen's Work



J. E. BYRD
Sunday School Work



PRESIDENT E. M. POTEAT
Inspirational Addresses

CONTRIBUTED ARTICLES

THE SOUTH MISSISSIPPI BAPTIST ENCAMPMENT.

The Second South Mississippi Baptist Encampment meets in the Mississippi Woman's College, Hattiesburg, Miss., June 22 to 29, inclusive. The Hattiesburg location makes it the central "hub" of South Mississippi. Four roads enter the city from seven directions. Twenty passenger trains enter and leave the city each day. All railroads in Mississippi will grant a rate of one and one-third plus 25 cents on the certificate plan for your certificate when purchasing "going" ticket. A well equipped trolley system with cars running every 15 minutes will take you to the Woman's College, where you will get board and lodging for \$1.00 per day. Ample recreation will be provided in the afternoons.

The program is great.

Executive Sunday School Work by Miss Mildred Watts and Mrs. W. A. Rush.

Sunday School and B. Y. P. U. Class Prayers by L. P. Leavell, Arthur Flake, J. M. McLothlin, Dr. J. W. McGlothlin, Dr. J. M. McLothlin.

Study Classes, addresses and sermons by Dr. Arch C. Cree, Dr. J. M. Graves, Rev. Zeno Wall and Dr. H. J. Povey.

Prayer Address, Bible Lectures and Sermons by Dr. G. H. Crutcher, Dr. Hardy L. Gurney, Rev. H. M. King, Dr. W. J. McLothlin and Dr. E. M. Poteat.

Layman's Missionary Work by Gov. A. H. Langino, Mr. H. L. Watts, Jesse Sweany, J. H. Dale, N. R. Drummond and Dr. J. M. Henderson.

Work in Voice Culture and Song Service conducted by I. E. Reynolds and wife.

The Woman's Missionary Union by Miss Margaret Lackey and Miss Georgia Barnd. Corresponding secretary of Louisiana W. M. U., and others.

Special Days.

Monday—Home Missions.

Tuesday—Foreign Missions.

Wednesday—Woman's Missionary Union.

Thursday—Layman's Day.

Friday (the last day)—Layman's Day.

The city of Hattiesburg extends a most cordial invitation to you to be present at the encampment. Let the pastors, deacons, evangelists, teachers, the W. M. U.'s and laymen come, one and all. It certainly seems that the Blue Mountain and Hattiesburg encampment have the best programs yet before known in this State.

E. D. SOLOMON.

Dr. A. H. Strong said in a recent address on retiring from 40 years' presidency of the Western Seminary, "I have had friends and daily bread and honest work to do. Now all I have lived my regenerate life in the shadow of Christ's cross, and I have had Christ Himself for my counselor."

WHY THEY CANNOT UNITE.

Article Seven.

Turning from the Methodists and the Baptists, as it has been shown that honesty forbids those who hold the doctrines of either of these churches turning from the one church and joining the other without first undergoing a real change in doctrinal belief, let us turn to the differences between the Presbyterians and the Baptists, which forbid honest, intelligent members of either of these churches joining the other without first being really changed in belief doctrinally.

Please keep in mind the fact that real honesty must govern in matters of religion. Whatever may be in other things there must be real honesty in religion. He who acts dishonestly in religion acts falsely and hypocritically, because he professes to believe what he does not believe, and acts as though he sanctions what he does not sanction in his heart. Those who think of changing from church to church to be with loved ones or friends, etc., would do well to remember that it is written, "The hypocrite's hope will perish," also that it is written, "All liars shall have their part in the lake that burneth with fire and brimstone." There is no exception made for the benefit of religious liars or religious hypocrites. This thing of joining a church whose doctrines and practices one does not believe to be according to the Scriptures is one of the most serious things possible, for in doing so one sanctions and supports the propagation of things as Scriptural which he does not believe to be such. If I believe that the Bible does not teach certain doctrines and practices and yet I join a church that holds and teaches those doctrines, just to be in the church with wife or husband or friend. Where do I stand before God? He said unless I forsake father, mother, wife, etc., for Him I cannot be his disciple, but I have espoused what I do not believe to be His truth that wife, or some one else, and I might be in the same church.

Let each one answer for himself. Personally, it seems to me like putting loved ones before Christ and churchanity before Christianity, and causes me to live a life of hypocrisy. Yet there are preachers who seek to get people to join their church on the ground that it is better for the family to be united. Surely such have never thought that membership in the same church with hypocrisy in the heart is an awful state of affairs. There are thousands in that condition today. They have never thought of the sinfulness of such hypocrisy, nevertheless they joined a church to be with somebody and do not believe the doctrines of the church they joined. Let me emphasize the fact that to join a church whose doctrines and practices you do not believe is deep-dyed hypocrisy. Though not so intended,

you can see that it is such, for you profess to believe what you do not believe and live as though you did believe it. God help us to see this fact. I love family oneness of belief, but honesty before God comes first.

Of course this only applies to those who have doctrinal convictions. It must be confessed that there are many who have no doctrinal convictions and next to no Bible knowledge. Such can honestly say that to them, "one church is just as good as another." But for the intelligent, who have convictions concerning doctrine, to join a church that does not hold and practice what such believe the Bible teaches is to knowingly act the hypocrite. But thousands have done so without thinking. Honesty forbids such hypocrisy. I have thrown this in for good measure, and to help all to think seriously. Quoting slang, I would say "Better go in a gang by yourself" than to act the hypocrite before God and men.

As to the points of difference between Presbyterians and Baptists, let me say that what has been said about baptism and the subjects of baptism, and about the Lord's Supper, in treating points of difference between the Methodists and the Baptists, applies here and need not be repeated.

The first vital point of difference between Presbyterians and Baptists, a point which utterly forbids honest, intelligent people of either church turning from one church to the other, without a real change in doctrinal belief, is concerning the condition of children as born into the world. Presbyterians hold that: "Infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized." Confession of Faith, page 342. Whatever may be the meaning of the words, "are, in that respect, within the covenant," it certainly implies a belief that there is a difference between infants, or the standing of infants before God, when first born into the world, because of the condition of their parents. A difference which puts the one "within the covenant" and the other without that covenant. Baptists believe no such thing. They believe that all children are born into the world exactly alike before God, as to condition, regardless of the condition of the parents. But to better see just what is meant by the words, "Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are, in that respect, within the covenant," let us notice what The Confession of Faith says about The Visible Church. The Confession reads thus: "The visible church consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." See pages 138 and 139.

Now put the statements together and see the whole thing. 1. The children of believing parents are said to be within the covenant, which implies that other children are not. 2. The children of believing parents are said to be a part of the visible church,

which implies that other children are not. 3. The visible church is said to be the kingdom of Christ, and that out of it there is no ordinary possibility of salvation. Therefore, as only believers and their children constitute that church, the children of unbelievers are no part of it; and as there is no ordinary possibility of salvation outside of the visible church and the children of unbelievers are on the outside of it, there is no ordinary possibility of salvation for them.

This is really, as I see it, the most vital point of difference between Presbyterians and Baptists; and what ever interpretation those who hold that doctrine may place upon it cannot remove from the language the idea that children, whose parents are neither believers, are outside of the covenant and have "no ordinary possibility" of being saved. Honest, intelligent Baptists cannot sanction any such language nor doctrine. Baptists believe that all children are born into the world sinful in nature. What one is by nature all are by nature, as to condition before God, and every infant that dies is saved by God's rich grace, regardless of the race, color, or religion, or lack of religion, of the parents. Neither do Baptists believe that the children of believing parents are members of, or a part of, the visible church. Baptists hold that "the visible church" consists of all of those who voluntarily join it, and they do not believe that the visible church, the family of God, and the kingdom of Christ are one and the same. Baptists believe that the family of God consists now of all who have ever been saved from the beginning of man's existence and the saved now on earth, and that in the end it will consist of all of the saved by grace; and they believe that as to number and citizenship the real kingdom of Christ and the family of God are equal, but that the visible church is a thing on earth, whose members may or may not belong to the family of God and the real kingdom of Christ. These differences are vital indeed, and they make it impossible for honest, intelligent Baptists to unite with the Presbyterians, or for the Presbyterians to unite with the Baptists, without a real change of belief about these things. Honest, intelligent people cannot sanction what they cannot believe.

E. L. WESSON.

New Albany, Miss.

The laboratory at Mississippi College has been torn down to make way for the new library which will be built this summer. Part of the material of the old building will be used in providing the industrial department. The campus now presents a lively appearance with a great company of people attending the State normal. The worst advertisement Clinton has is the condition of the walks from the railroad up to town. If you get over that safely, the rest of the town is greatly improved.

MISSION SECTION

THE CHURCH BUILDING LOAN FUND.

L. B. Warren, Sec'y Church Building Dept. This article should have a mourning border as broad as the phylacteries of the Pharisees.

We are 2,500,000 Baptists with an invested property of \$3,500,000,000; and we have over 3,000 churches without houses of worship.

To lead all the denominations of the South in numbers and in wealth and also to lead all the denominations of the South in homeless churches, is a swift descent from the sublime to ridiculous.

Some Comparative History.

Comparisons are odious only when unfavorable to others. These comparisons are not odious, for by them the laurels are placed upon the brows of our brethren and only sackcloth and ashes are left to us.

Southern Methodists, less than two million strong, have invested \$3,700,000 in their church extension work, have built eleven thousand pastoriums and houses of worship, and today have almost a half million dollars in their permanent fund. The Disciples, less than a million in number, have expended almost \$2,000,000; have a million dollars in their permanent fund; and as a result of this marvelous activity in church extension show an increase of 75.2 per cent from 1900 to 1906 while the Baptist increase for the same years is but 13.5 per cent.

During the years of their activity, we have had no organized church extension work. We have spent much money, but, lacking organization, there is little to show for our expenditure. We have put \$1,000,000 into the work of aiding needy churches. We should have twice that sum in the treasury of the permanent fund. We should have it if we had operated upon the same basis as our brethren of the other denominations.

	Amt. Invested.	Present Fund.
Disciples	\$1,000,000.00	\$1,800,000.00
Baptists	1,000,000.00	83,000.00

This sum is resultant to the efforts of the noble women of the South.

Baptist loss because of the lack of a permanent Church Building Fund operated upon a business basis, \$1,717,000.00.

The Disciples have paid \$1,000,000.00 into the treasury of their department of church extension, and this has been administered upon the basis of maintaining a permanent fund. We have paid \$1,000,000.00 out of the treasury of the Home Mission Board, and this has been administered upon the basis of supplying immediate need, and not with the idea of maintaining a permanent fund. As the result of their \$1,000,000.00 gift, the Disciples have today \$1,800,000.00 returned loans and interest with which to carry on the work. As the result of our \$1,000,000.00 gift, we have \$83,000.00 with which to meet the crying needs of thousands

of homeless churches now existent—nothing with which to plan for the prosperity of the 365 churches organized each year.

It is a dark blot upon our otherwise glorious past. It is a knotty problem. The solution of the problem is the establishment of a permanent Church Building Fund of not less than \$1,000,000.00, to be administered upon a sensible business basis.

Helpless Today. Helpers Tomorrow.

Churches unassisted mean churches unassisted; but churches helped today mean churches helping tomorrow. The best basis for universal missionary operation is the laying of a broad and permanent foundation here at home. This is not selfishness. It is sense.

Southern Methodists recently raised \$1,000,000.00 for missions in a single year, and did it without crippling their operations along general lines. The victory was because of their church extension work in preceding years. One of the leaders of Southern Methodism says: "We met with glorious success instead of dismal failure only because of the giving of thousands of churches which had been brought into being and made prosperous through the efforts of our church building fund."

We have today nearly four thousand homeless churches. We are organizing a church a day. In ten years' time we will have six thousand homeless churches, minus the number that have died from lack of care; or we will have six thousand churches which, aided in the day of their necessity, will aid in the day of our greater effort for greater things.

Luther Rice was essentially a foreign missionary, as Adoniram Judson, although he worked at home while Judson worked abroad. Rice worked at home in order that Judson might labor abroad, for had Rice not tilled the home field Judson could not have sown in the lands beyond the sea. The establishment of a permanent church building fund at home is essentially a foreign mission project. The greater the foundation, the greater the superstructure. The greater the number of contributing churches in the home land, the greater the number of dollars to be invested in the work abroad.

The Spirit of Adoption.

Thousands of members of Baptist churches are being lost to the denomination because of the lack of a permanent church building fund.

A band of Baptists organize a church in which to worship God according to their faith, and in which to raise their children in accordance with their interpretation of his Word. For lack of a church building, which they are unable to procure without assistance, they meet in some hall or school

(Continued on Page Five.)

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tinued, drop us a card. It is expected that all arrears
will be paid before ordering paper stopped.
Ordinary notices, whether direct, or in the form of
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words, inserted free; all over these amounts will cost one
cent per word, which must accompany the notice.

EDITORIAL.

Billy Sundays—Ancient and Modern

We have the Sunday School lesson for next Sunday taken from the book of Amos, which seems to have belonged to the Billy Sunday class. He says he was not a prophet, neither a son of a prophet. That is, he was not a preacher by "profession" and he had not attended any school of the prophets, had no training for the prophetic office, had not attended the theological seminary, was not what we would call an educated man. He had never intended to preach and did not consider himself, probably was not considered by some others, a fit subject for ordination or "consecration to holy orders." But God laid his hand upon him as he kept his herds in the valley or pruned the trees in the orchard and set his soul aflame with a message. He came with the verdure of the fields upon him, the freshness and fragrance of the hills. His language was not that of the schools and his manners were not those of the court, but he was schooled in the experience of grace and of the habits of righteousness, and a higher court had breathed its spirit upon him. His call was perhaps "irregular," his habit "uncanonical," but he would say he "broke into" the ministry. He would say he was thrust into the ministry, or like Paul was "apprehended," tested.

Now, God has a way of picking out a man to do a special work who violates all the rules of conventional formality, perhaps the rules of grammar, and mightily disturbs the peoples' prudery or sense of propriety. Such men are needed to call us back to genuineness and sincerity. The hardshells have a righteous though exaggerated fear of "teaching men religion." They believe only that every Christian and especially every preacher ought to be "taught of God." We need a man at least occasionally whose experience is born in an earthquake, who has been torn loose from sin and burst away from the world so as to leave all the rough edges of the granite on him. If he is angular so much the better, if he cuts there is need of cutting by such stones torn from the mountain. The world has settled down too comfortably into sin and nothing but a Billy Sunday can arouse the sleeping and dying conscience. He will use such rough

words as hell, which grate on the ears of too nice people. He may use slang to make himself understood or his message effective. He is sure to be hard on sin and may be hard on some soft preachers, but he is sure to give the churches a healthy toning up.

Of one thing you may always be sure in these Amoses. They are all orthodox on the plan of salvation. Orthodoxy is not a matter of instruction but of experience. Men do not think right on this subject because they are taught right, but because they themselves have been saved through the blood of Christ. No man is orthodox until he has this experience; every man is an Arminian in his heart until he is converted and then he knows better. It was the conversion of Paul that saved the early church to the truth as it is in Jesus. And the powerful conversion of such men in our day has saved the churches from drifting from the truth. To these men the inspiration and authority of the Bible are not open to doubt or question. They don't stop to argue whether there is a hell or discuss what sort of place it is; they preach it like it is in the book, and tell high and low who do not turn from sin that they are certain to go there. The men like D. L. Moody who began as a layworker, or Major Penn who was never ordained, or W. P. Fife, "the drummer evangelist," or Billy Sunday who quit pitching for a baseball team because he had to preach, have been used of God to accomplish a definite and marvelous work for God have been called in unusual ways and lived on a plane with men rather than of scholasticism.

There are two cautions needed here. It is one thing to be a Billy Sunday and quite another to be an imitation. Most people like fish, but nobody likes what is fishy. Again such men are called for an extraordinary work and so were called in an extraordinary way. A different work was needed and a different preparation was given them. This does not discount the schools or do away with the necessity of training. But it might suggest that the schools be a little less schoolish and allow, yea, help every man to be his best self, and give God a chance at him in the making.

Law and The Law

There is no word that the Greeks used with more care than the definite article, and none that is more important for us to watch closely in reading and interpreting the Bible. Paul uses the word "law" very frequently in his epistles; sometimes with the definite article before it, "the law," and sometimes without it, simply "law." Our translators have been very careless in putting it in where it does not belong. The two expressions do not mean the same thing. To Paul, as to every Jew, "the law" was the law of Moses, or God's will as revealed in the Bible, the divinity inspired and authoritative Scriptures. "Law" is a general underlying principle of conduct or being; "the law" is a concrete expression of it for the guidance of men under given conditions, or the particular rule that corresponds with

universal right. In Paul's letter to the Romans, where the word occurs most frequently, perhaps, the translators in the old version have paid almost no attention to the presence or absence of the article. The American revision is better, but the Improved Bible Union version (Baptist Bible) is the only one that seems to have taken the matter seriously.

There are two reasons why it is worth while to observe the difference besides the facts that it is always worth while to be right and very important to let the Bible say exactly what it does say.

The first is that Paul's argument for and proof of the universal condemnation of man as a sinner is based on "law," not on "the law." He shows in Romans that the Jew is condemned by "the law," his own law in which he boasts, the law of Moses, the law of God. But it cannot be shown that others besides the Jew are condemned by "the law" for they do not know anything about "the Bible." Most of the human race at that time had never heard of it. Millions of them today know nothing of it. But there never was a man who didn't know "law." That is fundamental in man's nature; the recognition of it is intuitive, accepted without argument, proof or instruction. It is necessary to his existence and the acknowledgment of it and conformity or submission to it is the measure of his advancement in civilization and progress in all the arts. The Romans had the respect for law developed in a high degree. In the seventh chapter of Romans Paul says, "I am speaking to men who know law" (not "the law," as in the old version), but "law." They were accustomed to it and regardless of it. They knew there was such a thing underlying all the relationships of life and our conduct toward one another, and knew the necessity for observing it, the penalty for disregarding it.

It is on this that he bases his argument to convict the world as condemned before God. "For there is no respect of persons with God. For as many as sinned without law will also perish without law. For when Gentiles who have no law do by nature the things required by law, these having no law are a law unto themselves; who showeth the work of law written in their hearts." Law gathers the whole human race in its meshes and brings them to face the sentence of guilt.

The other reason for carefully preserving the difference between "law" and "the law" is that salvation is a thing utterly apart from law. You hear it said even by preachers that "the law" is done away with, meaning the law of Moses or certain ritual requirements. But what the New Testament teaches is, that a thing utterly different in principle from law is the procuring cause and mediating way of salvation; that the idea of law is altogether different from the Gospel. "But now apart from law (not 'the' law)—apart from law, a righteousness of God has been manifested, being witnessed by the law and the prophets." Looking for the way of salvation you are not to look for it as a business of

observing certain rules, of the church or society; not making and keeping good resolutions, not trying to do right or live right or be obedient. It is a thing as much unlike this as color is unlike sound. Look not for it in the books of ethics, the standards of men, but in the mercy of God to a lost and helpless sinner. It is "a righteousness of God through faith in Jesus Christ, to all that believe."

Our new secretary, Dr. L. B. Warren, of the department of enlistment and co-operation of the Home Board, has an article in this week's paper which ought to have careful attention.

Dr. I. P. Trotter, of Hattiesburg, has been called to Grenada and it is likely that he will accept. He has done a great work at Hattiesburg and we rejoice with the church in Grenada in securing him for a pastor.

Sunday School Secretary, Brother J. E. Byrd and Brother A. Flake have just spent five days in an institute with the church at Tupelo. Brother Edgar Holcomb was also with them. Brother Byrd is this week at Marks.

Brother J. E. Byrd spent the week at Marks conducting a Sunday School Institute. It warmed into a protracted meeting, and 15 people were received into the church for baptism. The classes were conducted during the day, and evangelistic meetings held at night. We do not know any Sunday School man anywhere that is doing better work than Brother Byrd.

It was the editor's privilege to supply for Pastor Wall at Mount Olive last Sunday, the latter being with Brother Quin in a meeting at Prentiss. We found appreciative congregations at Mount Olive and at Rock Hill church in the afternoon. It was a joy to be entertained in the home of Brother Byrd, who also kindly helped in enlarging the circle of Record readers.

There is no treatment of the Sunday School lesson in the paper this week, because it is a review lesson. It will appear, as usual, next week.

AGED MINISTERS' RELIEF.

The July payments will about absorb all of the funds now on hand for this cause. The beneficiaries will look in vain for their monthly allowance after this date, if the churches do not send relief. Surely this statement ought to arouse our people to the necessity of meeting the situation with liberal contributions. Many churches that have helped in this cause failed to do anything at all last winter, leaving the aggregate smaller than usual for this fund.

I appeal to these churches especially. I appeal to all who love the Lord in the language of the beloved disciple, "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A. V. Rowe.

CHURCH BUILDING LOAN FUND.

(Continued from Page 3.)

house. Another denomination enters the field. This denomination has a permanent church building fund which has been growing from year to year. They have the money, and an attractive house is built. The Baptist young people attend the church, socials and then the Sunday school and then the regular services. A revival is held and the young people join the church that seems to be doing something. The houseless Baptist church has made appeal after appeal for aid in building, and there has been no response. There is no fund and there can be no response.

Finally, one by one, the heads of families follow their children into another organization. They are lost to the Baptists. They were homeseekers. They had no home. They could not build a home. Their brethren would not help them. So they were received into another home by virtue of that sweet spirit of adoption which was naturally evidenced by the brethren who had builded. We are not in a position to censure the brethren who leave us. We cannot blame the brethren who receive them. The blame is ours, as is the loss, and future loss can be prevented as past loss can be in part recouped by the establishment of a permanent Church Building Fund, which will enable us to help where help is needed.

Homeless Churches and Christless Homes

Homeless churches mean Christless homes. It is true that most of the homeless churches are in the rural districts, but the problem of the rural district is now the problem of the crowded center. The country is in vital touch with the city. No longer do they keep the noiseless tenor of their way, far from the madding crowd's ignoble strife. The temptations in rural living are the temptations in city life. Without homes made Christly by vital touch with the church of the living God the rural character will be Christless. The Christless countryman coming to the city will but add to the power of that sea or sin whose waves are breaking at our urban doors.

Moreover, there are many churchless sections of our cities that must be evangelized. The influence of the unchurched district is felt in every home (is operative upon the children as they grow, and tends to stunt their growth toward better things. Self preservation is not the highest law but it is a law that may not be ignored, and self preservation demands the discovery of a remedy. That remedy is in the erection of churches in which servants of God may preach the gospel of his Son, and this can be done only through the agency of a permanent Church Building Fund.

The Million Dollar Fund.

A permanent Church Building Loan Fund of \$1,000,000.00 will be raised. It will come through the gifts of individuals, or churches, of Sunday schools and of young people's societies; through the legacies of those who have it in their hearts ultimately to give more than is permitted by their present

means, and through the annuities of those who desire to see their money doing good, though of necessity at the same time receiving an income from their funds.

A million dollars is but a drop in the Southern Baptist sea of wealth.

We have money to burn and we are burning it—though the odor is not a sweet savor to Him who sitteth in the heavens. In one of the wealthiest States in the South the sum invested in automobiles is double the amount of the stock of their national banks; yet in this State there are hundreds of homeless churches. Of a truth, the auto has its garage and the gasoline its tank but the Son of Man has no where to lay his head. The joy-ride must be indulged, though the joy of salvation be denied the needy.

We have the money, and under the proposed plan its gift will work no hardship on the giver. This is the plan:

1000	paying \$ 100
500	paying 200
400	paying 250
250	paying 400
200	paying 500
100	paying 1000
50	paying 2000
40	paying 2500
25	paying 4000
20	paying 5000

These payments will be made in five equal annual installments, the \$100 subscriber paying \$20 a year, the \$1,000 subscriber paying \$200 a year, the \$5,000 subscriber paying \$1,000 a year. Thus the fund will be established.

It will be a permanent fund, not to be expended today and gone tomorrow, but lasting until the return of Him in whose name we seek to build.

It will be an automatically increasing fund. A gift of \$5,000 to this fund will in five years time increase to \$6,680, and during this time will aid fourteen churches in the sum of \$1,000 each. A gift of \$2,500 will in five years time increase to 3,318, and during this time will aid fourteen churches in the sum of \$500 each. A gift of \$3,000 will in five years time increase to \$1,336, and during this time will aid eleven churches in the sum of \$250 each.

It will be a memorial fund. A gift of \$5,000 to the Southern Presbyterian church is known as the Moore Fund. In nineteen years it has built seventy churches, and its power for good increases with every year. No grander monument can be built in perpetuation of a noble life or in memory of a loved one gone.

Information as to the form of gifts and legacies, and as to the percentage paid on annuities furnished by the Department of Church Building, Home Mission Board Rooms, Atlanta, Ga.

Brother W. E. Fast writes: We are in a great meeting with Rev. George Cates preaching. God is with us in great power. Pray for us.

Brother E. L. Watson goes this week to help Pastor Penick at a meeting at Martin, Tenn.

A NEW DEPARTMENT FOR YOUNG PEOPLE NAME WANTED.

TURNING POINT IN LIFE.

Dr. A. H. Strong.

When the spring vacation began, I went home. I reached my father's house late in the afternoon. I had just time to sit down to the supper table with my parents and with a young lady cousin who was visiting us at the time. Curiously enough, this cousin said: "Won't you go with us to the meeting to night to hear Charles G. Finney, the great evangelist? He is going to preach." Well, I knew that Charles G. Finney had come to Rochester twenty-six years before, and that my father had been converted under his preaching, and I had myself heard him preach in Oberlin, Ohio. I had no particular thought with regard to my duty, but I went to the Presbyterian church, and I sat in the middle of the great congregation, the aisles being packed with seats. I do not remember what the sermon was, but I do remember that great stalwart man standing up at the close of the service, with his eyes fixed apparently upon me, saying: "If there is anyone in this congregation who thinks he ought to begin to serve God, let him rise out of his place and go down the aisle into the basement. There will be some ministers there who will talk with him on the subject of religion." It was like a thunderbolt to me. I did not expect anything like that. But I somehow felt that the hour had come. I turned to my cousin and said, "Can you get home alone?" She was glad enough to say "Yes." I got up from my place and started down the aisle. There were about fifty others who had come in, and the pastor of the Presbyterian church, Doctor Ellinwood, to whom I shall always be grateful, came and sat down by my side. He said: "I see you have some feeling on the subject of religion." "No," said I. "I have none at all." "What?" said he. "How does it happen that you are here?" I said, "I have no feeling at all; I simply know that I ought to begin a Christian life; but I do not know how to begin." "Well," he said, "will you begin a Christian life now; will you begin to serve God now?" "Oh," said I, "that is a very large contract to take; I do not know what it means to be a Christian, and I do not know how to begin."

"Well," said he, "you will never have a better opportunity to make a decision than now; sometime you will have to decide the great question whether you will, or will not, serve God." Now, he said, "I will leave you for five minutes, and you can settle that in your mind. I will go and talk to some one else. I will come back and learn your decision." He went away, and I think I had the most uncomfortable ten minutes I ever had in my life. But the more I thought the more I knew that I could not safely let that occasion pass. So, when Dr. Ellinwood returned, he said, "Will you now begin to serve God just as well as you

know how, looking to God for light, and looking to Him to show you what to do?" I said, "Yes, I will." He shook hands with me. He did not pray with me. I went out into the dark; and all the way home I said to myself, "What a confounded fool you have made of yourself tonight; you have made a promise that you do not know the meaning of; you do not know how you are ever going to keep it." I went to my room; my parents had retired to rest; but, strange enough, my mother had put a little Bible upon the table. I said to myself: "Well, there's one thing that I ought to do; I haven't read my Bible of late; I ought to begin reading it. So I read a chapter in the Bible; it did not mean anything to me at all. Then it occurred to me that I had not prayed for a long time. 'Now you ought to form a habit of prayer.' So I knelt down to pray, and tried to pray. But all was words uttered into the air, without sense or meaning. I could not think of any other duty to perform except to go to bed and I went to bed.

The next morning as soon as I awoke, it occurred to me, "Well, you should tell your parents;" so I told them. Then it occurred to me, "You ought to tell your cousin;" so I told my cousin. Then it occurred to me that I ought to go to the morning prayer meeting; there those who wanted to serve God were asked to rise, and I rose. My dear friends I suppose I rose for prayer twenty times in those meetings before I went back to college, and every time I rose I had the same old feeling that "this is a perfectly vain struggle; I am not making anything by it; I am not getting ahead at all; there is no peace for my soul; what shall I do?" And I learned during those three weeks my first lesson in theology—the depth and enormity of sin. I learned that my sinful nature was like an iceberg, seven-eighths beneath the surface of the water; seven-eighths of my being was below consciousness. It was my first lesson in theology, and it prepared me to accept from my own experience, as I afterwards did, Dr. Shedd's statement that "sin is a nature and that nature is guilt." I discovered within me a coldness of heart, a lack of love, an inability to believe, that I had never suspected before. Why, I had thought I could be a Christian any time I chose. I found out that I was in the hands of God, that unless He had mercy upon me I was lost. I tried to do every duty that appeared, but the end of those three weeks came; my father and my mother went down to the train with me to see me off. When the conductor said, "All aboard," I got into the car; I said to myself, "The harvest is past, the summer is ended, and my soul is not saved. The train is taking me to hell." Then as I sat alone in my seat, I began to ask myself, "What is the matter? Why is it that I have no rest or peace for my soul?" It occurred to me

that the trouble possibly was that I had been making an experiment with this thing; I had been saying secretly to myself that if my effort did not succeed, I could go back again where I was before; that was not what God wanted with me. What God wanted of me was an entire and absolute consecration of my heart and life for time and eternity. Then I put my head forward on the seat before me, and I said to God, "Lord, from this time I am Thine; I will live for Thee, if I never have a moment of peace in my life; I will serve Thee whatever may come; I leave all the results in Thy hands." I sat up again in my seat, but I was no better off than I was before.

I went down to college; I took the key out of my pocket, opened the door of my room, and when I opened that door the first thing I saw on the mantel was a box of cigars. I stood there for a few moments riveted to the floor. Said I, "What about that? What about smoking? What about drinking?" I knew all those things; knew the associations that I had been engaged in, and as I said to myself, "There is just one thing for me to do—I will cut that dog's tail off right behind his ears;" and I never smoked after that for forty years. I gave that box of cigars to my chum. That reminds me of the young woman who had a necklace that was dragging her down to hell; so she gave it to her sister. But the humor of it did not occur to me then. It was solemn business to me. But I gave up my wrong associations and wrong habits; still I was no better off than before. It occurred to me that it was my business to give my witness for God before the college and before my class. I had never been to a class prayer meeting. On Sunday morning I appeared there. Those fellows looked askance at me, but in the middle of the meeting I arose and said, "My friends, I am not a Christian; I do not pretend anything of the sort, but I want to be; can you do anything to help me?" And they came around me and helped me from that time, and I made some of the best friends that I have had in all my life.

I declined various positions that were open to me because I thought they would interfere with my walk with God. I tried to do my duty to my classmates, though often it was a grievous thing to do. I remember one man whom I tried to influence. I walked all the way down to the postoffice with him and all the way back thinking I would say a word to him about his soul. But I couldn't muster up courage to do it until we got back in the shadow of the college walls, and then I said, "O Buckland, come with me and be a Christian." Buckland broke down. All the while he had been waiting for that word. I went to Sandys' room after the fast-day services were over and I said, "Sandys, I have come to talk to you about religion." Sandys said, "Do you think I can be a Christian?" I said, "Why, yes, you can. Let us kneel down here," and within three minutes he had given his heart to God.

I went to the room right above, and the same thing was repeated with another man.

MISS. COLLEGE ENDOWMENT.

By W. A. McComb.

The thermometer now stands \$95,000.00. We are working hard to make it register \$100,000.00 by July 1st. Will not every friend of the college join in prayer and work to help realize this undertaking?

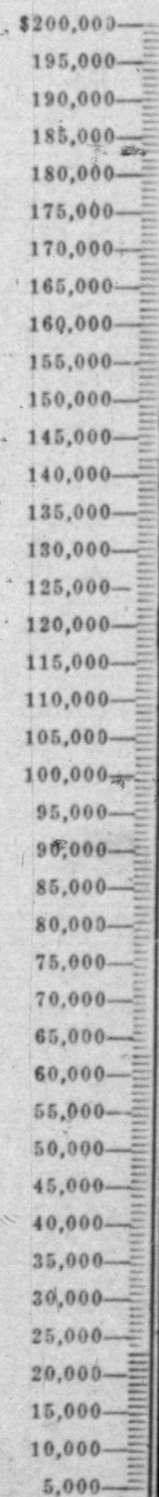
Many have helped nobly. Others are only waiting to have the work presented to them and they, too, will help. The work needs your prayers, sympathy and co-operation.

This is the greatest undertaking our brotherhood has yet engaged in and success means much for His Glory.

Let every one now help and the work will soon be done.

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



And yet I was not conscious that I was myself a Christian. I had begun to read the Bible, and one afternoon, several weeks after I went back to college, I was reading by lamplight a chapter in Corinthians, where were these words: "Wherefore come ye out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Oh," said I, "I never read that before; I have come out from among them; I have tried to be separate; I will not touch the unclean. Now, I have the word and promise of God that He will be a Father unto me." Then for the first time in all my life I felt there was a tie between me and God. I looked out through the branches of the elm trees and saw the stars shining in the sky, and I said to myself: "Wehn those stars grow old and die, God will be my father and my friend."

O, dear friends, do you wonder that every time I go back to Yale I go up to the north entry of Old South Middle, and knocking gently at the door of some Freshman there, I say, "Let me come in; let me see the place where I first saw the light and the burden of my heart rolled away?" The only sacred places in this world are those places God has revealed himself to our souls, and that place will be ever sacred to me.

I had a lovely time that summer.

The earth and every common sight

To me did seem

Apparated in celestial light.

—From One Hundred Chapel Talks.

THE SPIRITS IN PRISON.

T. A. J. Beasley.

In first Peter, third chapter, eighteenth, nineteenth and twentieth verses, we have these words: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit; by which also He went and preached to the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." The main thought in this passage is that the vicarious suffering of Christ was preached by Christ through the Spirit in Noah to the people in Noah's day. It is said that Christ was quickened by the Spirit, by which (Spirit) he went and preached (through Noah) to the spirits (now) in prison. Noah preached Christ to the people in his day, just as we preach Christ to the people in our day. Every God-called preacher is God's mouthpiece. God preaches to the people through His preachers. Hence, by the Spirit through the preacher Christ preaches to the people today. In exactly the same way, Christ preached through Noah in Noah's day. This is the plain teaching of the passage. There is no hint here of Christ's going in the Spirit, while His body lay in the grave, and preaching to the Old Testament saints in Paradise, who had died in the faith. Neither is there any doctrine of purgatory in the passage.

HE KNOWS WHERE OF HE SPEAKS.

—Baptist Hospital, June 10, 1913.

Dear Record:

For five weeks I have been here as a patient, having undergone a serious operation. I am sitting up today, and hope soon to return home a well man. My home is in Copiah county, and as you know, I am one of the representatives from that county. I have not been able to attend the extra session every day, but hope to fill my seat there tomorrow.

The purpose of this letter is to speak of the kindnesses received in this hospital. In all of my life I have never seen a hospital as clean and nicely kept as I am over seventy years old. Miss Stamps, the manager, is indeed a power among sick people; and Miss Lula Patrick, who is in charge during Miss Stamps' enforced absence, seems to be about her equal. The nurses, too, are so kind and attentive that a fellow is encouraged to get better. I have never rung my bell without getting a prompt and cheerful response.

"Aunt Matt," the old colored woman, is one of the "old guard," faithful and helpful.

The doctors are men of superior ability and do some wonderful things indeed. Because of the ability of the doctors and the attention of the managers and nurses, I think more well people leave here in proportion to the number of sick treated than anywhere else.

There is one thing about the hospital much to be lamented. The capacity is not sufficient. Almost daily some poor sufferer is turned away for lack of room. I think, in one day, five had to go elsewhere. This injures the influence of the institution. Now what we need is more room, more accommodation for the sick and suffering. The trustees are making an effort to erect a building large enough to care for all who apply, but they are handicapped by the lack of money. They need money and they need it now and to succeed as readily as they should, they must have the money now. They need \$25,000 at once. The question is, "How can it be raised?" Well, I think it can be very easily done in this way. Let every Christian man and woman in the State or elsewhere who can possibly do so, send Brother Bryan Simmons Jackson, Miss., one dollar or more. He is the financial secretary and will record and receipt you for your contribution.

Now, brethren, Christian friends, and everyone, I beg you to respond to this seemingly small proposition, and when the dollars come, they will be a power for the erection of the noblest and grandest and best institution in Mississippi. Every good man and woman in the State wants a part in this noble work, so send on your dollar, five, ten, or fifty, as you are able. Who will be the first? I hope to be the first myself. Come with me, friends, in this good cause.

With Christian love,

Edell R. Martin.

P. S.—I ask all newspapers of the State—religious and secular—to copy this letter, and I beg all pastors of churches to lay the matter before their congregations.—I. R. M.

Endowment now stands at \$95,000.00.

TIDINGS OF THE KINGDOM

—J. D. Francis: In my last letter, in the list of the Mississippi students graduating from the Seminary, I noted the name "W. M. Broome" occurs where it should be W. M. Brame. You will please make the correction.

—From Laurel: Evangelist J. R. DeGarmo and Singer M. J. Abbott, of the Home Board are with Pastor J. K. Cranford in a meeting at Laurel; great crowds are attending the services, and much interest being manifested.

—H. J. McCord: Carrollton: Our work at Carrollton is moving along nicely. We had Brother Eichelberger with us recently, and he gave us a fine sermon on Christian citizenship. We had a good service last night, regardless of rain about the time it was to start.

—Pastor J. J. Quinn, Prentiss: We are in the midst of a meeting here, Brother Zeno Wall, of Mount Olive, is doing the preaching. Interest is growing with every service. Brother Wall does splendid work, preaching the Gospel pure and simple. The meeting will run for ten days or more.

—Ed. Holcomb, Quitman: I got home Saturday; two weeks ago, and attended Sunday School Institute under Mr. Byrd and Mr. Flake two weeks ago. Hope to visit two or three beat Sunday Schools in State and attend encampment at Hattiesburg before beginning active work, July 1st. Am greatly impressed with the work we shall do my best.

—Theo. W. McComb: Our meeting closed Sunday. Brother Zeno Wall was with us two weeks, and that he had to leave Friday night before we closed on Sunday. We received 19 members. It was a benediction to have Wall with us. His earnestness and goodness made it good to have him, and the one associating with him is the most blessed.

—Brother A. J. Brown, for the church at Aberdeen: Please allow me, through the paper, to thank the many persons who have manifested such a friendly interest in helping us to locate a man to succeed our departing pastor, Brother Thomas W. Gayer, who has accepted a call in Oklahoma, and as his pastorate will close with this month, we will be on the lookout for his successor. May the Lord guide us to the man whom we would have to take the place.

—Pastor G. W. Jenkins, Forest: Our meeting here at Forest began the fourth Sunday in May, and Brother Barton, of West Point, came to us Monday, for the preaching till the close of the meeting. Friday night, June 6th. Brother Barton preached us a series of great sermons. He is a great Gospel preacher. We will miss Brother Barton when he leaves us. Not only will West Point miss him, but the State will miss him. There were eight accessions to our church during the meeting.

—E. D. Solomon: I have had a delightful two weeks' meeting at Collins with that great man of God, J. J. Williams. He always brings things to pass. We have had some prominent citizens and young men to join as well as many boys and girls—22 in all. Brother E. M. Riley led the singing. By the way, if you want a man of God who will delightfully and ably lead your singing during meetings this summer, write to E. M. Riley, Collins, Miss. I was delightfully entertained in Brother A. V. Easterling's home. Collins and the surrounding country are needed for their good roads. It is good to be in the atmosphere of the progressive and wide-awake little city of Collins, and enjoy their kindness and hospitality.

—Rev. J. R. McCord, Lyman: On Tuesday night before the fourth Sunday in May we began our revival services at Woolmarket, conducted by Rev. Homer H. Webb, pastor of the Fifth Avenue church, Hattiesburg. It was that kind of preaching that drew men to Jesus and made Him uppermost in their hearts, homes and lives. The visible results of the meeting were eight for baptism, two by letter, one restored; and the church greatly revived. This is a little church self-supporting, in the heart of a great mission field. At the close of the meeting they raised the pastor's salary \$50.00, and gave Brother Webb \$50.00 and sent him on his way rejoicing.

—Pastor Bunyan Champlin, Philadelphia: I received T. T. Martin's "Redemption and the New Birth" this morning, and, while I have read only a few pages, I am sure that it will prove as great a blessing to my soul as did "God's Plan with Men." I note in the introduction that he speaks of a forthcoming "volume to be of some help to honest skeptics." I trust this shall soon be from the press. Anyone who has heard T. T. Martin deal with skeptics—honest or otherwise—will wait with keen anticipation for the coming of this new book. I have just accepted the pastorate of the church at Philadelphia for at least three Sundays a month and have already taken up my duties. I find this a mighty fine people, apparently anxious for service. There is need for some organization and I hope to concentrate our efforts in that direction for a while. The friends here have received us with open hearts, and we are praying for a year of great things for our Lord and Master.

—Rev. O. D. Bowen, Gulfport: Gospel meetings in Baptist church in McHenry have just closed and we rejoice and praise God for His presence with us to bless the efforts of His people. Congregations were large, order and attention were excellent; Christians were revived and souls were saved. Twenty-one were received—16 of the number being for baptism. My people were faithful; the influence of the meeting was far-reaching, and many hearts were touched. Rev. A. L. O'Brian, of Hattiesburg, preached to the assembled crowds with liberty and power. He possesses the gifts of God as pastor and evangelist. His pastorate in Hattiesburg, where his great work for Mississippi Woman's College will stand as a monument to his memory. His preaching in the McHenry meeting marked him as a gifted evangelist—sound and safe in his preaching and methods and dominated by the Spirit of the lowly Savior. More could be said of the preacher and of my good people, and of the great meeting at McHenry, but I have said enough for the present. We thank Thee, O Lord.

—A. L. O'Brian: Just back from McHenry, where we had, it is said, the best meeting in the history of the town. Brother Bowen, "known and read of all saints," in a wise, practical way, had advertised the meeting well. The members had prayed and worked, and kept it up to the close of the meeting. We had 21 additions to the church; some from other denominations. We expect at least five of the girls to be in the Woman's College next session. The encampment: We are expecting a great time. We want our young people to come. We want our older folks to be sure and come. Men like dear Brother Bowen, who has literally given his life for the cause in South Mississippi. It will make us better men and stronger preachers to know him. We want our secretary of State Missions to come. Oh

that we may appreciate such men with scores of others, for their work's sake. We feel that the church where our encampment is to be held is but the outcome of State Missions. The church has been struggling on for seven years, and has held a warm place in the heart of our great State Mission work. We feel that our great college nearby is directly the outcome of our Baptist churches in Hattiesburg coupled on to the work of State Missions.

—Rev. B. A. McCollough, Gillsburg: On Saturday before the second Sunday in June, Brother Bryan Simmons came to us at Bethel church where he preached for us in the afternoon. On the following day he preached to the same church about the hospital. On that afternoon he preached at Amite river church, and at Mt. Vernon church at the evening service. On Monday morning we came to Gillsburg where Brother Simmons was forced to spend the day in bed, being sick, but was able to present the cause of the hospital forcefully on Monday evening. On Tuesday after some calls both pleasant for us and profitable for the hospital, we found ourselves in the little town of Glading in time to rest and hold a service in the evening. These meetings were well attended and the people listened with interest to the claims of the hospital. They responded liberally, considering the condition of the country. The five churches gave about \$550. Of this amount, \$52.65 was cash. My churches have been greatly helped by Brother Simmons' visit. He sang with us, prayed with us, and talked to us in such a way as to encourage us and lead us closer to God and His work. Brethren, do not hesitate to throw open your doors and let Brother Simmons come in and preach the Gospel of healing.

—Rev. W. I. Hargis, University: I wish to say just a word about the Oakland Baptist church. Oakland is a thriving town of about four hundred people, situated on the I. C. railroad, 21 miles north of Grenada. The Baptists, until last year, had never had an organization there. The membership at present is less than twenty. There are some other Baptists in the town and nearby that will come in after a while; but they are very slow about identifying themselves with the church. However, as soon as they realize that the Baptists are going to succeed, I think they will come in. We are going to succeed; we are working and trusting the Lord for His blessing upon the work. I have been pastor there only this year. We have a nice brick church in process of construction; in fact, the brick work is finished. It is a modest structure, 50x34 feet, with baptistry, two Sunday School rooms, and two dressing rooms, which can be used for Sunday School purposes. It is to be well constructed in every particular, and is well located.

The Yalobusha County Agricultural High School is now several years old, and people are moving to Oakland for the benefit of the school. I regard this as an important move on the part of the Baptists, in being ready to use their influence on the young people who may attend this school, for good morals and the Christian religion. We are all poor, and it will be a heavy burden for the few who are pushing the enterprise, to meet the payments on the church, and the first, and the heaviest one of all, falls due about July 15th. I have thought there were a number of friends to the cause there, who, if they only knew of the situation, would be glad to help us in our need. Perhaps there are churches, who at some time received help from some source when they very much needed it, that can appreciate the situation, and would be glad to send an offering, and help and encourage us in our struggle. Any individual or church whom the Lord may move to send an offering to this cause, may send it to me, and it will be promptly acknowledged.

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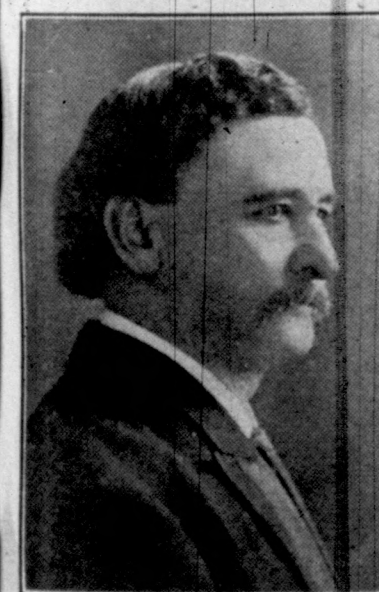
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EICHELBERGER-ALFORD.

At the home of Rev. and Mrs. H. P. Lewis, in Jackson, Mississippi, on last Thursday evening, June 12, at seven o'clock, Miss Mattie Alford, of Magnolia, and Rev. Dr. Geo. William Eichelberger were united in marriage, Rev. N. E. Alford, father of the bride, being the officiating minister. Only the relatives and few close friends were present.



Dr. G. W. Eichelberger, Supt. Mississippi Anti-Saloon League.

Friends had adorned the parlor with exquisite flowers. At the ap-

pointed hour, as Miss Mattie Lewis rendered Lohengrin's bridal chorus which was beautifully sung by Miss Christine Lewis, of Summit, and Miss Stennis Griffin, of McComb, Dr. Eichelberger and Miss Alford entered and stood before the minister, who with a most impressive service, gave his daughter into the care of him whom she had chosen as her life companion. Miss Lewis then rendered Mendelssohn's wedding march, and an informal reception followed.

After this reception, these friends were driven in automobiles to the home of the bride and groom, 428 Hooker street, where a reception was given, and many friends called to wish them joy in their united happiness. This home had been beautifully decorated by loving friends, and refreshments were served.

The bride is the youngest daughter of Rev. N. E. Alford. She is extensively connected with many prominent families of Mississippi. Her cultured manners and winsome disposition make her a center of attraction in her social life, and she is popular wherever she is known.

The groom is the State superintendent of the Mississippi Anti-Saloon League and has been an active participant in the pulpit and executive work of the Presbyterian church for many years.

Among the guests were Miss Annie Alford, sister of the bride, and Mr. Collye Alford, a brother. Among the groom's special friends were Rev. Dr. A. F. Smith, President and Mrs. A. F. Watkins, of Millsaps College; Dr. P. I. Lipsey, Rev. J. M. Morse, Hon. J. M. Ervine, of Columbus, and others.

This cultured woman will be a great assistance to her husband in his noble work, and his friends are congratulating him upon having won the heart and hand of one who will make him a true helpmeet.

FOR SORE THROAT AND CATARRH.

Here is a treatment prescribed by many leading physicians with splendid results. Dissolve half a teaspoonful of Tyree's Antiseptic Powder in a teaspoonful of warm water. Spray or gargle every two hours in acute cases and thrice daily in chronic. Try it. The powder can be had for 25c a box at any drug store (or by mail). If not pleased, return the empty box and your money will be refunded. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample and full directions free to any who write mentioning this paper.

THE UPLIFT IN COTTON HANDLING.

It is notorious that cotton has been the most slovenly handled of all of

the agricultural products of the United States. The farmers often leave it exposed to be damaged by rain and infiltrated by mud. Even when offered for shipment it is sometimes in this condition. All too frequently it is loosely baled and inadequately marked. It has been said that upon receipt at foreign ports bales of cotton look more like rag-bags. For many years the railroads have sought to have the cotton shippers exercise greater care, but the railways in this country have no such autocratic power as those of Germany, where no shipment is accepted unless it is packed and marked in accordance with rigid specifications. Government experts have estimated that the cotton crop of the United States there is between the gin and spinner a wastage and damage amounting to \$50,000,000 per annum.

The Japanese several years ago ruled that they would not accept cotton that was not clean, securely packed and plainly marked. They get what they want. The possibility of losing the custom of a nation makes a difference. The trans-Atlantic lines who in recent years have been mulcted in heavy damages because of the poor condition in which cotton has been delivered to foreign consignees have now taken action that will re-enforce the efforts of the railways. From September 1, 1912, to March 31, 1913, on the average one bale of cotton out of every six offered at the South Atlantic and Gulf ports was condemned; one bale out of every ten was improperly marked. Beginning July 1, 1913, their requirements will be more rigid and higher charges will be exacted for cotton loosely baled.

The railways in the cotton growing regions are therefore redoubling their efforts with cotton compressors, cotton ginner, farmers and shippers. When those concerned in cotton growing and shipping find that shiftlessness reacts upon their pocket-books it is probable that a better order of things will come about. Not only the money, but the good will of the foreign consumer is worth while, especially in these times when he is endeavoring to stimulate the growth of cotton in other countries than the United States.

THE COUNSEL OF DESPAIR.

"I want a piece of meat without any bone, fat or gristle," said the bride, on her first trip to market. "Yes, ma'am," replied the butcher. "I would suggest that you take an egg."—Youth's Companion.

SUMMER TOURIST FARES

In planning your Summer Vacation do not overlook the following low fares which will be in effect daily to September 30, with return limit of October 31.

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JACKSON, MISS.

To Chicago, Ill.	\$20.05
To Louisville, Ky.	\$22.60
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FARM FOR SALE

47 1-2 acres of land susceptible of the highest state of cultivation and fruit growing, 1 1-2 miles from Clinton; good road divides it. With 17 1-2 acres of woodland, 300 acres open land; 2 small houses. Ideal for our ideal schools, with our ideal people. Address PHILIP D. LAKE, Clinton, Miss.

MISSISSIPPI WOMAN'S COLLEGE

Our books are open now to reserve rooms for next session on a deposit of \$10.00. We are certain there will not be room for all who wish to enter. Make sure of a room now.

New Features for Next Session

Domestic Science Department. Resident Nurse and College Physician. Free Physical Culture Course.

Next Session opens Wednesday Sept. 17th, 1913
Enrolment present Session 167.

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Hattiesburg, Miss.

Woman's Missionary Union

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Mrs. E. O. B. BORDUM, Jackson, Forest

CORRESPONDING SECRETARY

Mrs. J. A. McCOMB, Clinton, Corresponding Secretary
All societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

NOTICE.

Societies will please send the amount for the "Literature Fund" (ten cents per member per annum) to the Office Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Don't mix with calomel. Swamp Chill and Fever Cure is better. At your druggist.

POLICY FOR MISSISSIPPI W. M. U., 1913-14.

Introduction.

To the beloved Sisters of Mississippi: For several years your Central Committee has endeavored to present to you in the very beginning of our conventional year, the work that was assigned to Mississippi women as their part in the plans of our board. In accordance to that policy the committee wishes to present to you in the following pages the work committed into our hands.

Our confidence in you is such that you may have to be told what is expected of you to do and you will do it. So with that confidence and with prayers for each of you this "policy" is presented with a desire that it shall have been accomplished when our State Convention meets in November.

Yours in the work,

Mrs. W. A. McComb,
State Pres. W. M. U.

Recommendation of Central Committee, 1913-14.

With thanksgiving to God for the results of the past twenty-five years, and looking to Him for continued guidance in the future, your Executive Committee would recommend:

1. Watchword—That the watchword for the year be: "Serve Jehovah with gladness."—Psalms 100:2.
2. Hymn for the year be: "O God to the World."
3. Effort be made to quicken the spiritual life of the entire Union, and that, therefore, systematic Bible and mission study, united prayer, proportionate giving and definite personal work be emphasized.

Jubilate Celebration.

This being the twenty-fifth anniversary of the Woman's Missionary Union, it shall be known as our Jubilate year. It was ushered in on Sunday of the St. Louis Convention by the program prepared by the general Jubilate Committee. A similar program will be carried out

at our State Convention in November at Columbia, also a central one will be held in Jackson, time of which will be announced later; at which time every association vice-president is urged to be present, or else send a representative bearing banner of her association. It is urged that at least an hour and a quarter be used for a Jubilate program at each W. M. U. Association meeting, and that Jubilate celebrations by all societies be held, at which time is desired that a personal canvass be made of the women of the church for thank-offering gifts to the church building and loan fund, and also the Judson centennial fund, programs for which may be had from the corresponding secretary, Miss Margaret Lackey, Jackson, Miss.

(a) In each of these Jubilate meetings we would emphasize the four-fold purpose of the Jubilate, namely, historic, personal, spiritual uplift; an increase in gifts marked from this time forward and some definite personal service as a memorial of each Jubilate meeting:

(b) That prayerful efforts be made to enlist all those not now interested among our young people and women and that a new membership campaign be a distinct feature of the follow-up work of each Jubilate.

(c) That the book for special study be: "In the King's Service," a history of mission work of Southern Baptist women, written by Miss Fannie E. S. Heck, at the request of the executive committee.

(d) That the Jubilate offerings be over and above any amounts apportioned for the year, those for home missions to be accredited to the million-dollar church building and loan fund and those for foreign missions to the Judson centennial equipment fund of \$1,250,000.

(e) That we endeavor to make these offerings joyfully and abundantly as an expression of gratitude for the favor which has been poured out by the Lord upon our work during the past twenty-five years.

(f) That some definite personal service work be established by each organization or group of organizations wherever a Jubilate is held, the same to be maintained as a memorial of the twenty-fifth anniversary.

4. System: That the organizations be urged not only to report according to State plans but by regular gatherings of monthly contributions to equalize more nearly their contributions throughout the year; that they use their influence in the

churches to which they belong to bring about a system of gathering and forwarding contributions which shall render unnecessary, on the part of the home and foreign mission boards the payment of large sums of interest on money forwarded to maintain our mission work in the early months of our fiscal year.

5. Margaret Home: That while the Margaret Home is temporarily closed because no children are applying for entrance, we re-affirm our interest in caring for such children as the exigencies of mission life separate from their parents, and our further readiness to serve mission work by providing for them during the period of their separation from their natural guardians; and that the general board of the Margaret Home to be elected by the body at this session be directed to take the matter of the future of the home in all its phases, into special consideration and make such recommendations as it deems wise for our consideration at our next annual session.

6. Training School: There are three objects to which Mississippi women give in connection with the Woman's Missionary Union Training School at Louisville, Kentucky, which have not been clear in the mind of our Mississippi women. One is the current expense fund (a fund for the maintaining of the school); a scholarship fund (which is a fund of \$175 or \$200 for the sending of some girl to the school). The girl Mississippi will send for the session of 1913-14 is Miss Carrie Chiles, of Barlow, Miss., who will graduate with the closing of that session. When there is a vacancy, all applications for such scholarships must be sent to our State Y. W. A. leader.

The third object for which we contribute is the enlargement fund. There was a five-year plan by which \$35,000 was to be raised for the enlarging of the training school, to be completed by 1915. Over \$17,000 has been raised. This leaving about \$18,000 to be given within the next two years. Mississippi has been one of the states that has not met her apportionments for this training school enlargement fund, so that we will have to not only raise our apportionment for this conventional year, but also the deficit, the total of which is \$555.

Let every society make their offering for this fund early in the year and so designate it when they send it.

7. Special Seasons: That the special seasons of prayer and gifts for State, Home and Foreign missions and the observance of Bible day, with its offering for the Bible fund of the Sunday School of Barlow, be engaged in earnestly.

8. The Continued Task: Last year there were more than eight hundred junior societies organized, so let us see to it that none of these languish through our neglect, but that, on the contrary, we not only maintain these, but that we organize an even larger number this year, and that through the new membership campaign, we substantially increase our present membership.

9. Our Mission Fields: It is with exceeding pleasure that we record the success of the plan entered

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into last year whereby "The Mission Fields" was made self-supporting, and the Union having determined to bend every energy to treble the subscription list in order that the W. M. U. literature department may be able by the end of the year to convert it into a weekly magazine. The Mission Calendar of Prayer will also be ready by the meeting of our State Convention.

10. Contributions: That we again endeavor to advance the policy of systematic and proportionate giving, striving continuously to increase the number of those who give not less than one-tenth of their income to God's work; that we endeavor to have for the regular work of home and foreign missions a total increase of at least ten per cent. above the gifts made for these objects for the year 1912-13; the proportion of the aid for home and foreign missions to be in the ratio of 4 to 6, the ratio adopted by the Southern Baptist Convention in annual session, May, 1912; and that all such contributions be quite distinct from the Jubilate offerings already mentioned.

11. Help to the Commissions: These commissions were launched at the St. Louis Convention, one on "Organized Efficiency," commission on "Efficiency of Rural Societies." Through these commissions great increase in efficiency may be expected through collecting and comparing plans of our State Unions, city and country societies, therefore all are urged to give all the help in their power to the three commissions.

12. Uniform Standards for All Branches: The gratifying efforts to reach the uniform standard of excellence and the manifest benefit accruing therefrom has led the Union to adopt "standards of excellence" for all branches, therefore, we urge all to hold them before the Sunbeams, Royal Ambassadors, Jr., and Young Woman's Auxiliaries, and the Woman's Missionary Unions throughout the entire year, carefully reporting their standing at the end of the year.

13. Mississippi W. M. U. Apportionments: Home Missions, \$5,676; Foreign Missions, \$7,514; Sunday School Board Bible Fund, \$100; Training School current expenses, \$150; Training School enlargement fund, \$555; Training School scholarship, \$175. Of these above amounts the following amounts are to be raised by our auxiliaries:

	Foreign	Home
Sunbeams	\$192.00	\$127.00
Y. W. A.'s	260.00	170.00
R. A.	20.00	12.00

14. Our State Interests: It is not necessary to remind our women of our orphanage, the hospital (and especially the ward in the hospital dedicated to the memory of our late Corresponding Secretary, Annie Kate Wood), sustentation, ministerial relief, Mississippi College endowment, and State Missions—for these are things enshrined in the heart of every woman, and will receive first place.

The Woman's Missionary Union adopted as their society hymn the following one, written by Miss Fannie E. S. Heck, to be sung to the tune, "Come, Thou Mighty King:"

Come, women, wide proclaim,
Life through your Savior slain;
Sing evermore,
Christ, God's effulgent bright,
Christ, Who arose in might,
Christ, Who crowns you with light,
Praise and adore.

Come, clasping children's hands,
Sisters from many lands
Teach to adore.
For the sin-sick and worn,
The weak and over-borne,
All who in darkness mourn,
Pray, work, yet more.

Work with your courage high,
Sing of the day-break nigh,
Your love outpour.
Stars shall your brow adorn,
Your heart leap with the morn,
And by His word up-borne
Hope and adore.

Then when the garnered field
Shall to our Master yield
A bounteous store,
Christ, hope of all the meek,
Christ, Whom all earth shall seek,
Christ, your reward shall speak,
Joy evermore.

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"He was smiling."—Kansas City Journal.

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Clara—Why not, mamma?
Mamma—Because it seems to me that he rather neglects his personal appearance.
Clara—Yes, that's true, mamma, and I'm glad you mentioned it. I'll see that he makes his personal appearance here every evening after this instead of only once a week.

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DEATHS

BROTHER L. A. DUNCAN.

The papers announce the death of my friend and brother, L. A. Duncan. He lived to a ripe old age and died from a wound received in a fall down a flight of steps at the home of his nephew, E. B. McRaven.

I have been thrown with him in church and temperance work for forty years. While he was a better man than I ever expect to be, we were very congenial, neither used to bacco and both believed that if God had intended for his creatures to make a mistake out of their mouths, he would have been in the top of the head. At gatherings here I had the pleasure of entertaining him, and I have been entertained in his home, and from some cause we have often been entertained at the same home at fifth Sunday meetings, associations, Sunday School conventions, college commencements and state conventions. Brother Duncan was a consecrated Christian when he was baptized, he let his pocketbook go under the water! He usually held his membership in the churches where his financial aid was needed, and he could be at the Sunday School. He loved children and they loved him. He gave little cards to all he met. If he had a hobby, it was that every Christian should be a soul-winner and that every member of the church should be a "sower of the word and not hearer only," and that our ministers should be pastors of their flocks. At the Sunday School, every member present, every Sunday, on time, with his own Bible, a liberal offering, a studied lesson, and a mind to learn. He was a consecrated, consistent, conscientious man without guile, and a life that anyone would desire to emulate. The world is better by his living to a ripe old age in it. He, while living, was for the uplift of humanity and advancement of the Kingdom of the Lord on earth. He lived so long and since we cannot regret his going to the great restful heaven, which is the goal of all our lives.

I never wanted until he could not hear me say these things about him; but have encouraged him with words of commendation while he was living. Shubert, Miss.

W. H. Patton.

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JOSEPHINE MONTGOMERY.

On Tuesday afternoon, June 3, Josephine, the two-year-old daughter of Mr. and Mrs. W. A. Montgomery, Jr., was "called out" by the Master Shepherd. She was sick only a short while, but so intense was her suffering that she was unable to withstand it.

This fair young life was very brief, but we feel that she fulfilled her Heavenly Father's mission. She was a child of unusual brightness and loveliness. She loved to go to Sunday School very much, and the things she would say about Jesus were very beautiful and wonderful.

Many friends are in loving sympathy with these broken-hearted loved ones.

May the Holy Spirit comfort them. R. L. Powell.

Edwards, Miss.

USELESS TEST.

"Are you feeling very ill?" asked the doctor. "Let me see your tongue, please."

"What's the use, doctor?" replied the patient. "No tongue can tell how bad I feel."

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POWELL-KIMBROUGH.

On last Sunday morning just after Sunday School at the Baptist church, everybody was very much surprised when Mr. John C. Powell and Miss Lou Ella Kimbrough came forward and were united in marriage by the pastor, H. J. McCool.

The bride is the charming daughter of Mr. and Mrs. J. H. Kimbrough and one of the most popular young ladies of the community.

The groom is one of our town's successful business men.

WOULDN'T BE LOW.

"I understand that Mrs. De Style is a great stickler for having everything of the most exclusive kind." "Yes," she discharged her doctor because he told her that her temperature was too low."—Exchange.

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BAPTIST RECORD, Jackson, Miss.

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NEWS IN THE CIRCLE MARTIN BALL.

Rev. Clay I. Hudson, who has served the church at Decatur, Ala., successfully for two years, has resigned, the resignation to take effect July 1. His future plans are not revealed.

Rev. W. W. Barnes, a recent graduate of the Seminary at Louisville, Ky., will succeed Dr. A. H. Newman in the chair of church history at the Southwestern Baptist Theological Seminary.

We greatly rejoice in the improvement of Dr. B. H. Carroll, of Texas. Hopes are entertained now that he will recover, and be well again. May many more years of usefulness be granted to him.

State Evangelist R. W. Merrill, of West Texas, recently held a good meeting with the Broadway church, Galveston, and 25 were added to the church. The difficulties to be overcome were great.

Rev. J. H. Chapman, the very efficient assistant corresponding secretary of the State Board of Missions in Alabama, will assume the pastoral work of the First church, Florence, September 1.

The board of trustees of Furman University at the recent commencement, conferred the degree of D. D. on Rev. A. T. Jamison, superintendent of the orphans' home. He is worthy of such an honor.

While Editor B. J. W. Graham is traveling in the East he is giving the readers of the Christian Index some exceedingly readable letters, descriptive of the country, people and general surroundings.

Everybody ought to read the first page article in the Baptist Standard by Dr. J. B. Gambrell. The subject is "The True Position for Baptists to Take." It is safe, sound Baptist and truly religious.

We extend cordial welcome to Rev. C. C. Kiser, who has entered the work at Lexington. A hearty greeting was given him by other Christians of the town. The congregations adjourned to welcome him.

We were glad to see Pastor R. S. Gavin's note in last week's Record, explaining the situation as it is in Huntsville, Ala. No one could understand why so many pastors would resign in one town. All right.

Dr. A. C. Cree is now secretary of enlistment. We would suggest that much time and attention be given to unenlisted churches. Encampments, institutes and conventions are largely enlisted. Only a suggestion.

Home Board Evangelist T. O. Reese has just closed a fine meeting with the church at Greenville, Ala. There were 25 additions—22 by baptism. He and his singer, J. F. Schofield, will be at Winona June 22 for a meeting.

The church at Durant, Okla., has a membership of 500. Recently Pastor Loveless took a religious census of the town and discovered 200 non-affiliated Baptists in the town. The church is laying plans to build a \$30,000 house soon.

Pastor E. L. Wesson, of New Albany, will aid Rev. I. N. Penick, in a meeting at Martin, Tenn., beginning next Sunday. We shall expect to hear of the blessings of the Lord attending the labors of these faithful servants of the Master.

Dr. S. Y. Jamison, who recently resigned the presidency of Mercer University, Ga., after seven years' service, wires his acceptance of a similar position of Ouachita College, Arkadelphia, Ark. The Baptists of Arkansas are to be congratulated on securing him.

A "landmark" brother asked if there are not 13,000 churches not in co-operation with the Southern Baptist Convention. The reply was "Yes, 13,000 churches doing nothing for the spread of the Gospel." There was a great majority who led in crucifying our Lord.

Rev. J. R. Nutt, of Gilmer, Texas, recently assisted Pastor Chas. A. Loveless in a meeting at Durant, Okla., in which there were 49 additions to the church. Nutt and Loveless were roommates at Mississippi College. These Mississippi College boys do things.

Dr. F. F. Gibson, of the First church, Ft. Smith, Ark., has been called to the First church, Nashville, Tenn. He will not accept. His decision will be announced next Sunday. Dr. R. M. Inlow resigned the First church, Nashville, to accept the presidency of Union University.

Rev. J. C. Schultz last Sunday organized a church at Philip, in the Delta. Eleven members went into the organization. Missionary W. R. Cooper assisted. Miss Neva Schultz conducted the music. Lots have been donated for a building. Others are ready to come into the organization.

WORLD'S LARGEST PHARMACY.

The largest pharmacy in the world is not to be found in this country, but in Moscow. It goes by the name of the "Old Nikolaev Pharmacy," for it was established more than two centuries ago. The present immense quarters were especially constructed for the business when it was acquired in 1833 by the father of the present manager.

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One hundred and fifty Evancos for sale cheap. Have been used, but are in good condition. Board books, 10 cents each, if all are taken. 12 1-2c each in lot of 25 or more. Address "Song Books," P. O. Box 266, Jackson, Miss.

SLIGHT MISTAKE.

"Walter, what does this mean—frances for two hard-boiled eggs?" "Very sorry, sir. Slight mistake, sir. I've given you the bill intended for the American at the next table."—Pele Mele.

To Relieve the Pain of a Burn Instantly and take out all inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

HIS EXPECTATION.

"I suppose," said his friend, "that when the investigation takes place you will be represented by counsel." "Yes," said the statesman, "and I suppose I'll be misrepresented by the opposing counsel."

IN HIS ENTHUSIASM.

Judge (to prisoner)—Why did you take only the money and leave the basket of silver?

Prisoner—Because it was too heavy.

Judge (excitedly)—Aren't you ashamed of yourself, you lazy man?—Fliegende Blätter.

FREE HELP FOR THE FRUIT GROWER.

The J. Van Lindley Nursery Company, well-known nurserymen of Pomona, N. C., are giving away 10,000 copies of their book, "How to Plant and Grow Fruits and Ornamentals." The forty pages of this book are chock-full of valuable information on the care of fruit and ornamental trees, shrubs, vines, etc., and besides giving sound methods for making the orchard and garden produce more, illustrates many economical ways to add beauty and attractiveness to the home by the artistic arrangement of ornamental plants, etc. It answers nearly every question necessary to be known in successful flower, fruit and lawn culture. Write for free copy at once, before the edition gives out. J. Van Lindley Nursery Company, Box M, Pomona, North Carolina.

THE GOOD AND BEAUTIFUL.

To see the good and the beautiful and to have no strength to live it is only to be Moses on the mountain of Nebo, with the land at your feet and no power to enter it. It would be better not to see it.—Olive Schreiner.

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TO BLUE MOUNTAIN GIRLS.

My Dear Girls:

This year has closed my forty years' service in connection with Blue Mountain College. Those of you who were here in school during that first year (1873-4) may feel that I'm only getting too old for longer service, but my health is almost perfect now and I'm getting so large that you wouldn't know me. Ten years ago my friends thought my term of service was about ended, but now I'm hoping to live as long as my grandfathers did. My grandmother lived to be eighty-four years old, and my great-grandfather lived to be one hundred and five. So you see I may be here to look after your grandchildren! I want to live as long as it is God's will to use me in some field of usefulness. When I can no longer work I want to go on "up yonder."

The object of this letter is to ask that every girl still living who reads this letter will write me a letter or post card giving me her present name and address. Anything else you would like to tell me about yourself or your surroundings would interest me. I have this week lived much in the past, and have felt a deep yearning to hear from my more than one thousand children scattered all over the world. Some are in China, some in other mission fields and many are in "useful" Christian work in the home land; some are living in luxury and ease, and, of course, some in poverty and sadness; some in perfect health and happiness, and some in suffering and disease; but whatever your condition or surroundings I still love you, and will be interested in your story.

Prof. and I are both in good health and are happier, if possible, than ever before.

Your old friend and teacher,
Madena Lowrey Berry.

Better and safer than calomel—Swamp
Chill and Fever Cure. Instant relief. At
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HE AND SHE WHO RUN MAY READ.

The country home is the saving quality of the American national life and the country women have the wonderful work of keeping the homes true and sane and attractive.

Society is the cement of civilization. The social club under the direction of sane, true, helpful women can be the most vital and necessary factor in the community life and by developing the community along the correct lines can make the community a vital and essential part of the national life.

There are women and men who do nothing to forward the life of the community except that part of the life that affects them in a financial way and they seem to feel that they must devote all their time and energy to saving from the community and do nothing to help others. These are the ones to the community progress and are beyond the negative element. The negative element only refuses to help but do not try to hinder. It is a certain way the man who refuses to help is a hindrance in so far as he sets a wrong example in the community life and there are young folks who will be injured to a greater or less extent by this ex-

ample of negation. But the man who profits by the work of others and never makes any real or vital effort to help do the things that will benefit others is a parasite and a clog in the wheels of community progress and a block fastened to those who wish to be public spirited and to

bring the community in which they live up to the very best. Suppose there are more blocks than workers, then we have the sad result of a dead community—no school, no church worth while, no preacher worth while, no well attended Sunday School, nothing doing for the

prevention of prevailing diseases and evils, generally and so the men who would wish their children raised in an atmosphere of helpfulness and correct living will deliberate on conditions and will move away and leave the dead place and the way



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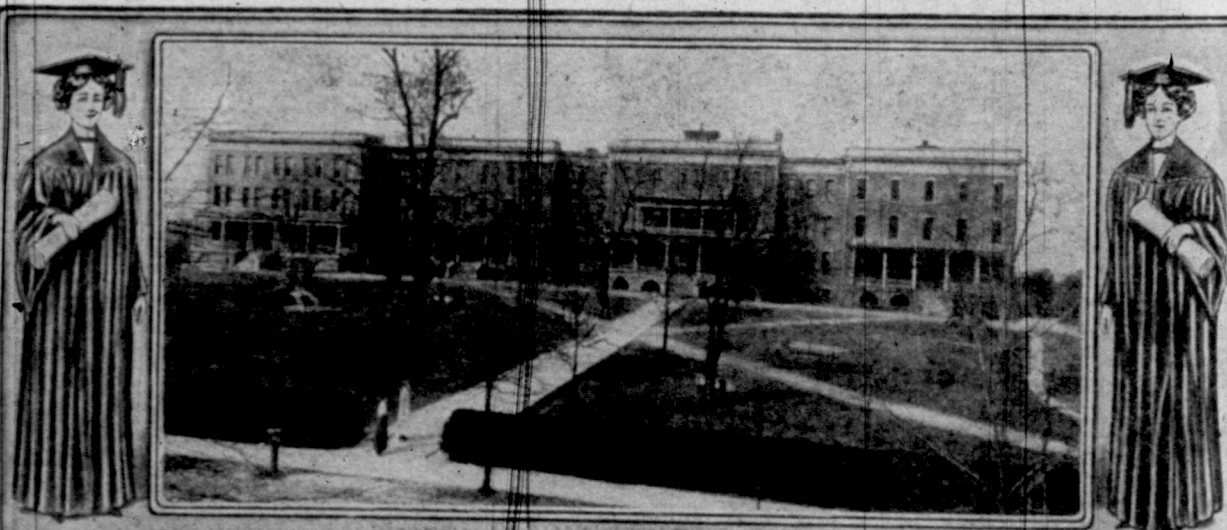
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In choosing a boarding school for your daughter, bear in mind that no institution in the South presents better advantages for the education of young women than Greenville Female College. Its efforts do not stop with the mere imparting of knowledge, but strive to train the girl into true and perfectly developed womanhood through the three-fold training of Heart, Mind and Body. The location, equipment and faculty of this school have all been selected with this end in view, to surround the girl with the most refined and cultured influences, to give her every modern convenience for health and comfort, and every facility for thorough mental, physical and social culture.

For Free Catalogue and Announcement address DAVID M. RAMSAY, D. D., Pres., Greenville, S. C.

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Its equipment easily takes rank with that of the country's greatest institutions. There are seventeen class rooms; twenty-five piano practice rooms; a large library; six parlors; a Science Department with every modern equipment; a dining room seating three hundred persons; a kitchen which cost \$2,000 to furnish; the latest improved heating plant; a dairy furnishing abundance of pure rich milk; dormitories for 250 students, furnished with the taste and completeness of a good hotel. Spacious athletic grounds afford ample opportunity for outdoor exercise.

The faculty is composed of thirty experienced and efficient teachers. Standard courses are offered for the M. A., B. A., L. I. and B. L. degrees. Diplomas are awarded in the Conservatory of Music, Departments of Art, Expression and Physical Culture, Kindergarten, Normal Training Course, and Business Courses. The standard of work is unusually high and the courses well arranged. Terms are very reasonable, for the superior advantages and accommodations offered. Next session begins Sept. 17, 1913.

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THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

blocking dead-heads who are parasites on creation.

Women have the opportunity to raise children who will be wheels for the chariot of progress and will be active in all movements for the public benefit; women are far more public spirited than men as a rule, and will try more sensibly and make more sacrifices than men to help in public enterprises. Some may say that women who work in clubs and societies are merely lonely, and take up this work to have something to do, besides the monotonous rounds of house work. I do not agree with this sentiment on the premises that the women who help to better purposes in clubs and in societies are the women who keep the best homes and raise the best children. Some women say they have been helped to the successful family and home work because of the influences and circumstances of the club. I know not how true this is, but I do know that in my experience with club women those who were of most help to the church and to the Sunday School and to the King's Daughters and to the various work for the good of many were women whose homes were happy, whose husbands were contented and whose children were well cared for and well raised and whose homes seemed always ready for the family use. You will find that the fault-finding and discontented home woman will not be an amicable or a practical club member at first but will under the club influences, soon see how she can manage more satisfactorily at home. The beauty of the community life depends largely on the women and while the men can arrange the more difficult sanitary measures the women can fill in with the flowers and pictures and books and beautiful things generally that will render a school building, a church, a public library, a hall, a club room, and in fact any public place more appealing and ethical.

The man who bought calcimine and made the walls of the school rooms more beautiful; who arranged shelves along the sunny end of the rooms so that the teacher and the pupils could have flowers; who placed prettily made book shelves along one side of each room for the arrangement of the library books and magazines and curios collected by the enterprising teacher and pupils, and who talked to the teachers and stimulated them to better efforts by showing that the work already done was noted and appreciated; who attended the teachers' institutes and associations and watched the teacher and tried to see the work done, and in a measure decide on the type of teacher best suited to his community and then cultivated the teacher and gave her his help by backing up her efforts and authority—that is the type of man who will never clog in the wheels of progress and who will be a saving factor in any community and will be appreciated long after his life has ended, as he is of the type of man about whom the splendid sentence originated—"His works do follow him."

The man can make a home, can have a house, can provide the furniture, can have fine stock, and can plant a fine orchard—and to me there is nothing that makes a stronger appeal than a well arranged and well kept country home—but the picture is not complete until the woman's beautifying touch has transformed things into the soft and attractive and ethical as well as the clean and practical. The home is not complete without the pictures, each picture selected for the idea it will convey to the mind life of the home; the magazines and the books that make up the mind life; the draping of the windows that the view may be more effective; the daintily embroidered covers for the dresser, washstands and tables; the bric-a-brac arranged in dainty cabinets; the flower borders and beds made to show to the best advantage the wealth of bloom that is to brighten the way for the eyes of the home folks, and for the passerby as well.

In fact, there are as many ways for the woman's influence to make itself felt as for the man's. And the woman who loves her home will find a way to have the lovely things dear to the feminine heart and to the masculine heart, too, as the man who is not proud of a well arranged and beautiful home is indeed an exception. Then, too, the beautiful and the ethical in the home helps to keep the young folks attracted to the home and to give them an interest in it and to cause them to love their friends in it and to stay at home when if the home is all practical and not beautiful the young folks will soon become discontented and want to get away and will not invite their friends to it and so the young people will gradually drift away from the home and the parents will be left desolate when if they had tried to make the home attractive the children would have

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loved and found more pleasure in staying with their parents.

The country home is the heart of the nation and the country women have the grand work of seeing that the nation's heart beats true.

Answer this appeal to the country women to get together and work together and love each other and love the community and study and work for the uplift and progress of their neighbors and friends and for the community, that the community may be a worthy part of the great nation we love and would help.

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GREAT BAPTIST PERIL.

Since the days of Paul to the present, the hearts and ears of godly men and women have been open to the Macedonian cry, "Come over and help us." Because of this we are encouraged to appeal to our Baptist brotherhood and sisterhood in behalf of Oklahoma State Baptist College in the darkest hour and greatest crisis in our denominational history in this new state.

We have only this one college in the state, the only school owned by our State Convention, and now it is in imminent peril. Through a series of unfortunate circumstances for which the present administration is in no way responsible, this property became encumbered with a \$38,000 debt, and will be sold to the Roman Catholics in July unless we can make a payment of \$10,000. If that much can be obtained we will be given until January, 1914, to raise the balance. The property is worth \$100,000; the valuable plant has been obtained and the school maintained by heavy sacrifice and self denial on the part of our people during the past thirteen years. If it is sold and snatched out of our hands then our educational work in Oklahoma is completely ruined. Our people will be disappointed. Our hundreds of Baptist boys and girls will be deprived forever of the advantages of a higher education in a Christian school. This amounts almost to a calamity.

We have had three or four crop failures right in succession over a considerable part of the State, and times have been hard. Our people are heavily burdened; they have made great sacrifices; and many have given to the limit to save the school. To raise \$10,000 between now and July 1, and \$26,000 more by January 1, to save our college is almost an impossible task unless we have some outside help for this is a hard time to raise money in Oklahoma.

So, beloved, we, your brethren and sisters of the same faith, come to you in this great crisis and ask your help. In times of peril and great public disaster we should help one another. We have facing us as a denomination here in Oklahoma a disaster that is state-wide in proportions and of eternity—large in its influence. To lose our school will be more calamitous in its far-reaching effects than anything that could pos-

sibly befall us. Does this not appeal to you? We are of the same "household of faith;" many of us are from your own State, perhaps from your own community and maybe from your own home. If you help us, you may be helping closer home than you think.

This is no ordinary appeal. We are not asking you to help save an institution that has only a small local influence. This enterprise is more than state-wide in its work and influence. Moreover, we are not asking you to help build a school, but to help save a fine college property and equipment already here, with thirteen years of splendid history demonstrating its possibilities and usefulness. We are not asking you to help save it because we are not willing to make a tremendous sacrifice to save it ourselves, but because we have about given to the limit of our ability and expect to do so again and again until all debts are paid and the charter is changed so that the property can never be mortgaged again without the consent of our State Convention.

Please send a freewill offering NOW. If you can't give a large amount, send what you can. If all who read this will send from \$1 to \$100, our great school will be saved and nobody will be damaged financially. You cannot make a better investment of money.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

YE BAD BOYES IN CHURCH.

In Salem in 1676, it was ordered by the town that "all ye boyes of ye towne are appointed to sitt upon three paire of stairs in ye meeting house, and William Lord is appointed to look after ye boyes upon ye pulpit stairs." In Stratford the tithing man was ordered to "watch over youths of disorderly carriage and see they behave themselves comelie and use such raps and blows as is in his discretion meet." In Durham any misbehaving boy was punished publicly after the service was over. We would nowadays scarcely seat twenty or thirty active boys together in church if we wished them to be models of attention and dignified behavior, but after the boys' seats were removed from the pulpit stairs they were all turned in together in a "boys' pew" in the gallery. There was a boys' pew in Windsor, Conn., as late as 1845, and pretty noisy it usually was.

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cular aperture in the top was thrust the neck of the imprisoned inebriate. The weight of this ancient counterpart of the straitjacket fell on the victim's shoulders and was sufficient to make every bone in his body ache. With his hands practically pinned to his sides and the garment reaching almost to the ground the only

motion allowed him was a slow shuffle of his weary feet as he dragged his way painfully along. One can well believe that any one who had been compelled to don the drunkard's cloak would be very apt to come to the conclusion that a high old time was not worth having at the price.